## KNITTING AND CROCHET.

GENTLEMAN'S DRIVING GLOVE. From The Weekly Tribune.

Unlike the making of books, of the knitting of ploves there are many ends-particularly of fingers, But these present no real difficulty; it is only a little more tedious and inconvenient to knit rounds of a dozen or so of stitches where the needles are all crowded together, and each seems to stand in the way of its neighbors, than to deal with such easy going work as the top of a stocking. The real points to to be watched carefully-they can scarcely be called difficulties-are the mereasings for the thumb; and the proper starting of the first finger which marks the difference between rights and

Probably the most serviceable wool for good wearing gloves for men and boys is the German fingering, which can be had among other places at . 256 Grand-st., New-York, but single zephyr and Germantewn can also be used. For ladies Andalusian wool, Saxony or knitting siiks may be used.

With No. 14 needles, cast on 64 stitches-20 on the 1st, 24 on the 2d, and 20 on the 3d needle. Knit 2, purl 2, alternately for 26 rounds. This forms the ribbing around the wrists and may be

made longer if necessary. The next two rounds knit plain.

MIDDLE OF GLOVE. 1st round: Knit 1, purl 1, alternately.

2d and 3d rounds: Plain. Repeat these 3 rounds twice more.

10th round: Knit 1, purl 1, raise 1. This raising is done in two ways. The first time in the round that is, before the 3d stitch on the first needle, put the needle through the loop below the 3d stitch in reality The stitch of the last round) and draw the wool through it: then knit or pur! the next stitch as directed. The second time you raise, it is done after you have knitted or parled a stitch by putting your needle in at the back of the same loop, before you let it down from the left needle, and drawing the woel through. This applies specially to the increasings of the thumb, and by raising in this way the increased stitches form a well-shaped gusset.

10th round (continued): Kait 1, purl 1, raise 1 (this is the second raising, remember). Rest of round, knit 1. purl 1, alternately.

The next two rounds plain. Notice that these two rounds of plain knitting must be made after each pattern row, and care must be taken that the pattern falls regularly throughout the glove.

13th round: Knit 1, parl 1, rane 1. Parl 1, kni I twice; this means that the purl 1, knit 1, must be repeated twice between the raisings. Raise 1. Rest of round: Knit 1, purl 1 alternately.
16th round: Knit 1, purl 1, raise 1. Knit 1, purl

1. three times; raise 1. Rest of round; Knit 1, purl 1. alternately. 19th round: Knit 1, purl, 1, taise 1. Purl 1, knit

I four times; raise 1. Rest of round : Knit 1, purl 22d round: Knit 1, parl 1, raise 1. Knit 1, purl

1, five times; raise 1. Rest of round: Knit 1, purl 1, 25th round: Knit 1, purl 1, raise 1. Parl 1, knat

1, six times; raise 1. Knit 1, purl 1, etc. 28th round: Knit I, purl I, raise I. Knit I, purl

3, seven times; raise 1. Knit 1, parl 1, etc. 31st round : Knit 1, purl 1, raise 1, Parl 1, knit 1, wight times; raise 1. Knit 1, parl 1, etc.

31th round : Knit 1, purl 1, raise 1. Knit 1, purl 3, nine times ; raise 1. Knit 1, purl 1, etc. 37th round: Knit 1, purl 1, raise 1. Purl 1, knit

3, ten times; raise 1. Knit 1, parl 1, etc. After the round there should be 40 stitches on the first or thumb needle; on the other needles

38th round: Knit 3, take off 20 stitches for the thumb, threading a worsted needle with wool, passing it through the stitches to be slipped off, and knitting the ends together to prevent the loop dropping. These stitches are afterward to be taken up and worked for the thumb. Knit the rest of the Bith round plain, the first stitch after the stitches taken off being brought close to the last of the three on first needle.

39th round : Plain. 40th round: Knit 1, purl 1, alternately. (A pat-

tern row. 21st and 42d rounds: Plain.

Repeat these last three rounds three times more 52d round: Knit 1 and puri 1, alternately, four times (or 8 stitches in all), then knit 1, raise 1. Furl, and knit 1 four times, then raise 1. Purl 1 and knit I four times; raise 1. Purl I and knit I seven times; raise 1. Purl 1 and knit 1 four times; raise 1. Purl 1 and knit 1 four times; raise 1. Purl 1 and knit 1 four times: purl 1.

There should be 70 stitches on the needles. The first three times in the round raise as directed in the first way in the 10th round; the other three in creasings work in the second way. 53d and 54th rounds : Plain?.

55th round. Like the 52d, only instead of raising,

knit plain the extra stitches raised in that round. 56th round : Plain.

FIRST FINGER. 57th round: Knit 10. Thread a wool-needle with wool and slip the wool through all the statches on the needles except the last 10 on the 3d needle, and Place (not knit) the last 4 loops of the 10 already knitted on a 2d needle, and knit on this same second needle the first two stitches of the 10 left on the last needle. With a third needle knit the remaining 8 stitches. In this way you round the first finger. There should be 6 stitches on the

1st, 6 on the 2d and 8 on the 3d needle. 58th round: Knit 1, purl 1, alternately.

59th and 60th rounds: Plain. Repeat these last three rounds until the finger is within half an inch of the length you wish, measuring it by a kid glove.

TIP OF FINGER. For this use finer needles, No. 16, and knit plain

5 rounds. 6th round: Knit 2 together, knit 2, alternately

knii 2 rounds plain. 9th round: Knit 2 together, knit 2, alter mately; end with knit 1. In narrowing these tips in the fingers you will not always have the same number of stitches to knit plain at the end.

Last round: Knit plain loosely, break off a sufficient length of wool, slip the wool through the loops, turn the finger inside out, draw up and faster

SECOND FINGUR.

Place the first 9 of the slipped stickes of the hand (not the thumb) and the last 9 on two needles and knit them thus;

1st round: On 1st needle knit 6 stitches; on a second needle, knit the next 3 and 5 stitches from the other needle. Then with a third, knit the remaining 4, and when the first finger is rounded knit up 4 more stitches just as you do in beginning the gusse of a stocking) so as to prevent any hole being left between the first and second fingers. There should Le 22 stitches on the needles.

2d round: Parl 1, knit 1, alternately,

3d and 4th rounds: Plain. Repeat these last three rounds until the finger it long enough, then with the finer needles knit the

finger tip as directed for first finger. Knit the 3d finger same as 2d. The 4th is knitted like the others, except that there will be fewer stitches on the needles. Take up 4 at the opening,

making 18 in all.

THE THUMB. Now arrange the stitches for the thumb thus: Slip 8 loops on 1st needle, 6 on 2d and 6 on 3d, to which add by knitting up 2 stitches where the opening comes, thus making 22 stitches in all. Knit and narrow off exactly like the fingers, being careful always to keep the pattern accurate, the puried loop falling regularly above the previous puried stitches.

THE LEFT-HAND GLOVE, In working the left-hand glove the only variation from the directions for the right-hand glove is to knit the increasings for the thumb at the end of the 3d instead of at the beginning of the 1st needle, reversing the order of the directions. Thus for the left-hand glove the directions on the 10th round should be : Knit 1, purl 1, alternately, until within 4 stitches of end of 3d needle; then raise 1, knit

1, purl 1, raise 1. End with (always) knit 1, purl 1. In the next pattern round, knit 1, purl 1,

to within 6 stitches of the end of 3d needle; then raise 1, purl 1 and knit 1 twice, raise 1; end with knit 1, purl 1. In the next pattern work to within 8 stitches of the end of 3d needle, and so on increasing by 2 stitches each pattern round. When the extra stitches are all raised for the thumb slip them

on a piece of wool as before. This pattern in German fingering or Germantown should make an average-sized driving glove for a gentleman. In tine wool it ought to fit a lady. A tight knitter may, however, find it necessary to add a few more stitches.

SCRAP-BAG. SACQUE IN CRAZY SHITCH.—F. C. C. will find in TRIBUNE Extra No. 59 the infant's sacque pattern

she wishes.

TORCHON LACE.—Mrs. L. H. P. thus corrects the 5th row of the Torchon Lace pattern lately given in this department: Knit 5, ever, narrow, over, narrow, knit 5, narrow, over, knit 1, over, knit 1. We shall be happy to print the patterns Mrs. P. kindly offers. "I think the knitting and crochet department," she says, "is worth the price of the paper. I am trying Mrs. Stolbrand's counterpane and think it beautiful."

Even Actual Wayson. "A management"

EXPLANATION WANTED.—"Ignoramus" asis:
"Will Mrs. M. C. Spaniding explain more fully the
knitted bedspread pattern in the paper of February
12. I cannot make the crossing connect. I prefer
knitting strips two squares."

knitting strips two squares."

Mrs. A. B.'s Afghan.—Mrs. A. B. writes in reply to Mrs. McPhail: "The colors in the afghan are arranged in the following order: Salmon for the centre stripe with light blue, scarlet and black each side of it in the order named. Each stripe is crocheid around with black, and they are joined together with scarlet." She adds: I would gladly give Mrs. J. B. H. full directions for making the little bit of cotton and linen thread; but I have been very sick for the past three weeks and am now toe weak to use knitting needles. If she will wait a week or two I will knit a bib, note the number of stitches, etc., and send directions to her. I value the knitting department more and more. Hardly a pattern of lace-work appears that I do not at once make my own. The 'lattice' lace is to be converted into a heavy trimming for curtains; knit out of a cord that resembles the material macrame lace is made of. I wish you continued success."

Table Mats.—E. J. kindly writes: "I have seen

continued success."

Table Mars.—E. J. kindly writes: "I have seen very neat and durable table mats made with a moderately line steel crechet-hook and white knitting cotton, over winte dress cord, such as comes in small balls. The stitch used is what I call 'half-stitch' or ordinary crotchel stitch, without putting yarn over needle. (D.C.) For a round mat work the same as for tidy. For an oval one, use for foundation a piece of cord, crocheted over, a few inches in length, according to size of mat, and widen in four places, two at each end, in the same place each time, and often enough to make the mat lie flat. Finish with a border of simple shells, the end stitches of which are made in D.C."

THE NEW EXTRA.—Mrs. F. K. B. will find in the extra which will shortly appear all the patterns she

PATTERNS WANTED.-Mrs. S. B. writes: Patterns Wanted,—Mrs. S. B. writes: "Will you ask if some reader can give directions for the sitch so much used for tidys about thirty years ago ? Every alternate strip is knitted in feather pattern, with a delicate pattern of tracery between I have a small sample knitted many years ago by a relative who is dead, and would be extremely glad to get directions for the pattern. I have just finished a quilt knitted from directions taken from the Extra Knitting books. It is very pretty. From these books I have taken many pretty patterns."

these books I have taken many pretty patierns."

Dantha Thyr.—Mrs. L. G. H. does not quite understand the 18th round of this tidy. The puzzling pout seems to be to work the 3 DC's with 3 ch. actives on the top of the treble stitches. Let our correspondent try this following: after making the treble turn, and make 1 S.C. on the top of the stitch. This brings the corton to the righthand side of the treble. Make 3 ch. and turn again. Now work I DC, into this S.C., 3 ch., I DC, into the same S.C., 3 ch., 1 DC, into the same S.C., This makes the little tretol on the top of the treble stitch. Then go on with the directions.

Watering the —Mrs. W. J. C. W. asks for directions.

Watching a Ro.-Mrs. W. J. C. W. asks for directions for knitting a silk cord for a gentleman's watchguard, and adds: "I am delighted with the knitting column and have persuaded several of my friends to take your paper; they, too, are delighted with it."

THE BLUE-BIRD.

A dreamy haze of sunlight floats Across the shiring fields of snow, And, rippling through the glory, flow A few delicious, liquid notes,

It is the first warm day of openor. When tender breezes wander by; And, bluer than the soft blue sky, I see the Blue-Bird's radiant wing

Thy message, gentle bird, I know; Immortal hope thon bringest mo Of love and beauty yet to be, GI summers sure beyond the snow, HARRIET PAINE.

THE RED ARISTOCIACY.

That city appears to possess just now a large contingent of titled Revolutionists, whose billood is very blue, but whose political primples are very ted. Indeed, they have become common enough to go by the general mane of "Les Gentilshoames Ronges." We take up the Introductional and we find that its leading article is written by Mensour le Marquis de Rochefort. We turn to its "chronicle" of daily events; it is signed "Le Grammont." This bitter writer, who rages against the times, and calls the attention of the laboring classes to the masere from which nothing but the still inture Social Revolution can free them, is really a disket. His full title is the line do Grammont. He is a very young gentleman, as amiable as Mr. Black's English revolutionary peet; and, in spite of his heree talk, is supposed to be incapable of mairing a fig. He will probably die of consumption, if report be true; but it is his ambition to fall at the foot of a barricade, sacrificing his life in a conflict for the liberation of the people from their tyrants—whether Kings, Emperors or Tepublican Opportunists. When the Duke is not writing his imaginary chronicles, he is said to employ his pen in the composition of deleate love-poems. His genuine capacity may be guessed from the fact that he won the first prize for the ode to Victor Hugo.

The favorite paper of the wives and daughters of the French operatives is the Kereii, on account of the entertaining reading in its literary supplement. We are told that a married workman who wants to That city appears to possess just now a large con angent of titled Revolutionists, whose blood i

the French operatives is the Reveil, on account of the entertaining reading in its literary supplement. We are told that a married workman who wants to piease his wife and daughters takes home a copy of the Reveil. The leading articles are signed "Lamessan," M. Lamessan's name will be fresh in the memory of many English readers, on account of the prominent part which he has lately taken in the Chamber of Deputies as the Farlamentary champion of the workmen on strike. It might be supposed that he is a self-made man—after Dr. Smiless type of pacific heroes. On the contrary, he is a baron in his own right, and belongs to one of the oldest aristocratic houses of France. To our thinking the Reveil is not a lively paper. It does not exhibit the fiery glow which characterizes the Radical, for instance, one of the most instructive specimens of an organ of French demagogy—which is quite a different thing from French demogracy. The editor of this demagogic print calls himself. The editor of this demagogic print calls himself "Henri Maret," and he sits and votes in the Cham-ber under that name. Doubtless he has a right to it, but it is only a part of his full designation, which is given at length upon his visiting-eards—"Le Due de Bassamo-Maret." There is no doubt whatever as to the authenticity of his queal title. His two cousins, Ernest and René, are aristocratic men of fashion, and were laiely described in one of the society journals as "ornaments of the Fanbourg Saint-Germaio."

It is a singular social phenomenon, and well de-serving of serious study, that no less than three of the principal revolutionary journals of Paris sheeld serving of serious study, that no less than three of the principal revolutionary journals of Paris should be edited respectively by a marques, a baron and a duke—cach of whom, considered from the genealogist's point of view is no upstart. But this new party of Red Aristocrats, or "Gentilshommes Ronges," is most fully represented in the Mot d'Ordre. Edmond Lepelletier, its famous editor inchief, chooses to be known to France and the world merely by these two words; but if he were to subscribe his article with his complete designation, his signature would require two lines, for he is "Edmond, le Viconte de Bonbelier Lepelletier, Baron de Saint Fargeau." The reporter of law cases in the columns of the same journal, who seems to delight especially in giving long accounts of sacerdotal misdemeanors, signs himself "Andre." He also is nothing smaller than a Viscount—Andre. Viconte de Gosset. The third in that aristocratic-revointionary joint stock company which conducts the Mot d'Ordre is the Marquis de George. These de classes of the French noble families are said to be the most taking and pepular agents in a socialistic agitation. The spirit which has driven them to seek alliance with the revolutionary agitator is doubtless akin to that which drove their ancestral kinsmen to put on the coarse dress of the Benedictine or to live on the spare meal of the Trappist. It is a spirit of revolt against the tyranny, false-hood and sham which make the deadening laws of

Lovers of spring flowers, says Mr. William Trimble in The Student, will find this month most of our species of violets in bloom. The most natural division of the genus is into two parts or sub-genera, one including the stemless or acaulescent species, the other the leafy-stemmed or caulescent species. The common blue violet, Viola cucultata, illustrates the former, and the pansy, Viola tricolor, the latter. In the one case the flowers proceed from the axils of the leaves, but the leaf-insertions are so crowded that both flowers and leaves seem to have their origin at or below the surface of the soil, while in the other case there is a conspicuous leafy stem also producing the flowers in the axils and frequently having internodes over one inch in length. The bird's-foot flowers in the axils and frequently having inter-nodes over one inch in length. The bird's-foot violet, V. pedata, abounds on serpentine bar-rens and elsewhere in sterile ground. It is acaulescent, has deeply cleft leaves and large showy flowers with much variation as to color, usually some shade of blue, but occasionally white. Much more common, but often with white. Much more common, but often with the last occurs the arrow-leaved violet, V. sagittata, the flowers of which are commonly of a rich purple. The round-leaved violet, V. rotundifolia, is acaulescent, has small, shining, pale-green leaves when in flower, which afterward increase three or fourfold in size. The flowers are small, on short scapes, the peals yellow, marked with brown lines. Bryant's beautiful little poem, "The Yellow Violet," has reference to this species, and not to V. pubescens, as many suppose.

cens, as many suppose.

The marsh margold, Caltha palustris, is one of the showy early flowers, on account of its large yellow sepals. It may be found growing in moist low grounds, or often in shallow, sluggish streams. The spring beauty, Claytonia Virginica, furnishes some interesting points for observation, such as time of opening, the relative positions of the stamens then and later, the number of times it reopens, and its mode of fertilization. Some other flowers of this month are the wild ginger, Asarum Cana-dense; penny-wort, Obolaria Virginica; wind-flower, Thalletrum anemonoides; several of the genus Ranunculus; mouse-ear, Antennacia plantaginifolia; dog-toothed violet, Erythro-Lium Americanum, and many more.

THE PIT DWELLERS OF YESO.

Professor John Milne, of Tokio, recently read before the Asiatic Society, of Japan, a paper on the Pit-dwellers of the Island of Yeso. Acthe Pit-dwellers of the Island of Yeso. According to the Aino accounts this race fived in huts built over noies, and knew the art of pottery. Mr. Milne found and examined pits on a small island near Nemure, the northeast port of Yeso, and anong the Kurile Islands. Near them were found flint arrow-heads and fragments of earthenware. The Japanese say that the pits, which are redangular in shape, were inhabited by a race of Kohito, or dwarfs, which was exterminated by the Ainos. In the extreme north of the Kuriles Mr. Milne met with the aborigines of these islands dwelling in huts built over pits, which were, in general appearance, identical with the pits found farther south. In Saghalin and Kamschatka also, certain tribes dwell in pits. The general conclusion to which the writer comes is that the modern representatives of the pit dwellers are clasion to which the writer comes is that the
modern representatives of the pit dwellers are
the Kurilsky, and some of the inhabitants of
Saghalin and Kamschatka, who, like the
Esquimo of the Atlantic sca-heard, had in
tormer times extended much farther south.
Several facts were also adduced to show that
the shell-hears of Japan were of Aino forma-

tion. Mr. Milne suggested that the hairy Ainovere connected with the hairy Papuans, who a were connected with the hairy Papuans, who at one time extended from their present home in the south in a continuous line through the Philippines to Japan. Malay races invaded this line in the Philippines, so that all that remain of the aberiginal stock are the hairy Acta. In Formess, Oshima, Satsuma, and other parts of Japan, links of the hairy, large-eyed, roundfaced Aino type are still to be found. The modern Japanese invaded the line from the direction of Corea, and as they exterminated or drove the Aino towards the north, the Aino in his turn pressed upon the Pit-dwellers, who retreated to more northern regions, leaving behind him, as indications of his former presence, the pit-like depressions found in so many parts of Yeso.

NORWEGIAN GLACIERS AND FOLK-LORE. A correspondent of Nature gives some curious particulars of the advance of a Norwegian glacer known as Buerbre, near Odde, on the Sorfiord. "I visited the place," he says, "in 1874, and the recent ploughing up of a considerable but of the valley by the vast irresistible ice-plough was very striking, while the glacier itself was very beautiful. My object, however, is to repeat a strange piece of folk-lore, which is to repeat a strange piece of folk-lore, which tends to show that in this particular spot the advance of the glacier must have been long-continued. The legend was told me by Asbjorn Mr. William Black, in his "Sunrise," has given us the portrait of a mild and refined young English nobleman, who is one of the agents and members of a powerful internationalist revolutionary society, and was full of farms and cultivation. It had and was full of farms and cultivation. It had also a village, a church and a pastor. One winter night when a fearful storie was threatened, three Finns (i. e. Lapps) entered the valley and begged shelter in vain of the inhabitants. At last they asked the priest, and he too refused. Then the wrath of the heathen wizards was raised and they solemnly cursed the valley and doomed it to destruction by the crawling power of the ice, until the glacier reached the lake below. The Lapps were seen no more, but on their disappearing the snow began to fall. The winter was terrible. The glacier approached by awini steps, and by degrees engalfed the cursed valley and farms. Nor is the curse yet exhausted, for the glacier creeps down the valley each year, and has yet a mile to go before it reaches its destination in the lake above Odde. I am no judge of folk-lore, but this weigh tale seemed to me a genuine piece of it, weird tale seemed to me a genuine piece of it, and not invented for the occasion, as Olsen gave it half jokingly as the tradition of the dis-trict. The farmer who owns the remnant of the doomed valley wanted then to sell it, as he saw his acres swallowed up each year, but no one will buy. If this tale be genuine, it points to a prolonged advance of the Folgefond, which has led to the tale of the Lappa' curse.

COST OF INCANDESCENT LAMPS.

Mr. Swan, the inventor of an incendescent electric lamp very similar to Mr. Edison's light, recently gave some particulars before the London Royal Institution as to the comparative cast of incandescent lights and gas. He said the cost of light by electric incandescence might be compared with the cost of gas-light in this way: two hundredweight of coal produced 1,000 cubic feet of gas, and this quantity of Nay: two hundredweight of coal phoduced 1,000 cable feet of gas, and this quantity of gas, of the quality called lifteen-candle gas, would produce 5,000 candle-light for one hour. But besides the product of gas, the coal yielded certain by-preducts of almost equal value. He would therefore take it that they had in effect 1,000 feet of gas from one hundredweight of coal, instead of from two, as was actually the case. The one hundredweight of coal would give lifty herse-power for one hour. Experiments showed that they could obtain through the medium of incandescent lamps at least 200 candle-light per horse-power per hour. But as there was waste in the conversion of motive-power into electricity, and also in the conducting wires, he made a liberal deduction of 25 per cent, and took only 150 candle-light as the net available power of one horse-power. For fifty horse-power, the product of one hundredweight of coal, they had then 7,500 candle-light as against 3,000 candle-light from 1,000 feet of gas. There remained, however, an allowance to be made to gover the cert of the prepared of lamps. cannie-light from 1,000 feet of gas. There remained, however, an allowance to be made to cover the cost of the renewal of lamps. Whether by the method of multiple arc, which required the multiplication of electrical stations, or by means of the simple series or of secondary batteries connected with each other from house to house in single series, the lamps from house to house in single series, the lamps being fed from these in multiple arc, he was satisfied that comparatively with the distribu-tion of gas, the distribution of electricity was sufficiently economical to permit of its practical application on a large scale.

THE WINGS OF PTERODACTYLES.

Professor O. C. Marsh, of Yale, has an inter esting article in the current number of The American Journal of Science on the wings of Pteroductyles. Various doubts as to the flying powers of these ancient animals have been set tine or to live on the spare meal of the Trappist. It is a spirit of revolt against the tyranny, falsehood and sham which make the deadening laws of the fashionable world so intolerable to any young man who retains an atom of seriousness, moral ears stoss or common thuman sympathy. It is ready to plange into any extreme if it can thereby saye its own soul from "the pomps and vanities of this wicked world." The modern duke, marquis, baron or viscount becomes a Socialist or Nihllist, as it seems to us, from an exactly similar impulse to that which drove so many a mediaval duke, marquis, baron or viscount to become a monk. at rest by a specimen found in Bavaria, and now a harmless member of Professor Marsh's museum. This specimen is in a remarkable state of preservation. It had huge wings like a bat, and a remarkable caudal appendage con-

SCIENCE FOR THE PEOPLE. eral illustrations, one of which shows it as restored with its kite-like tail, the wings of a bat and the head of a dragon.

black. The vault is well taken, but the shadows falling in two different directions pro-duce a singular effect. It is claimed that this is the first picture ever taken by moonlight.

A WELCOME TO LONGFELLOW.

From The London Fun, 1870. Here's a welcome to you, Profess Arrived on the English strand; For your songs across the Atlantic In the tongue of the mother-land.

Your lyrics are loved of the household That knows no Academy's law; One hand's warm pressure is better Than a whole world's distant awe.

It's cold in the clear blue either That the king of the engles achieves: But the swallows have endless summer, And build close under our caves. And the voices that bid you welcome Are many, and tender, and true— They'd not shout for Virgil nor Homer As loud as they're hailing you!

Come to the homes of the people, Where your household words are dear; There's seldom a poet has sung them Such lyries of courage and cheer.

The poet who taught "Resignation,"
Who same us the "Psalm of Life"—
You are dear to them sill, Professor,
Child, parent, husband and wire!

Aye, let Universities seat you in Temples of Henors and Arts: The people of England, sir, greet you, And open the doors of their hearts.

REMINISCENCES OF J. G. SAXE.

From The Kansas City Journut,

It was his custom in those days to make our roomy old red brick home his headquatters, and to appear, carpet satchel in hand, at uncanny hours—an unexpected but welcome guest. Never happy in matters of toilet, he was especially conneal in his badly fitting travelling clothes, with his collar crumpled and his cravat awry; still, seen at midnight disadvantage after a fatiguing journey, he was saxe the humorist, with ready anecdote and ability to keep even our infant eyes wide open.

Passionately fond of young people, he allowed us unlimited play-fellow privileges, crawling on all-fours for our annusement, allowing as to investigate his abandant beard and to telay which the jewelry which he was so fond of wearing. In our sports with him he not unfrequency held aloft my sister and mysel, one in each fand, tossing as, great girls of ten or thereabouts, as easily as it we were ball From The Kansas City Journa

It was the custom of the Saxe lamily to spend the warmest part of the summer at Saratoga, the watering-place being near enough to Albany, their home, to make their sojourn there fensible. It was decided, one particular summer, that Sarah should remain at home in charge of the younger children, instead of accompanying her parents, as had been her former custom. This decision roused the wrath of the young lady, and awakened all that latent obstinacy which her father claimed for her; in vain site remonstrated; her best clothing was placed under look and key, and her parents departed, charging her to be a good girl and to content herself till their return. The season was at its height, and many persons brilliantly conspicuous in literary circles were gathered under the dashing of the watering-place channeliers. Saxe held his court at and many persons brilliantly conspicuous in literary circles were gathered under the flashing of the watering-place channeliers. Saxe held his court at one end of the saloon on that August evening, and sat conveniently facing the entrance coor, when a servant announced "Miss Saxe." The poet raised his eye-glass to behold Sarah, a miss of sixteen, haughtly sweeping down the grand parlors, dragging after her her mother's best winter gown of velvet, and glittering with her reother's trinkets. It was warm work enduring that heavy, opporessive finery, but for three days father and daughter held there their independent little court at the famous watering-clace, each ignorant of the other's presence—a clear case of "Grock meet Grock." At this end of that time Sarah was ignominiously taken home by her father and duly punished.

A few years after the incident related, lovers began to seek Miss Saxe and to asphe matrimonially toward that high-strong young lady. Of course Saxe was fastidious, and the youth of Albany frequently qualied beneath his pereing glance and scornful words; at length- one found invor with Sarah and was encouraged to come, after the father had percentportly closed the door in his face. Letters were intercepted and destroyed, until a domestic war raised equal in ferceness to the father mous one of the Boses; the father commanded, the daughter defied, and the tunid youth was not by stealth, admitted through the basement door, and seen at all possible risks. Finally, one manded, the daughter deficit, and the tunid youth was not by stealth, admitted through the basemont door, and seem at all possible risks. Finally, one day, supposing her father to be safely out of town, Sarah admitted her lever to the drawing-room, expecting the course of her true love to run exceedingly smooth. Unexpectedly, however, the poet appeared upon the scene, and expedited the sudden departure of the frightened youth by a judicious application of the toe of his boot. The lover could never be induced to court again, even surreptitionsly. One marked peculiarity of Sarah's was her dislike to being designated as "John G. Saxe's beautier," at the not outer quently applied to her.

DEMORALIZATION OF ANIMALS

From Mornings in the Zeo, by Phil. Poblinson.

In Belginia and other iddees men try to make dogs believe they are donkers or ponies, by harnessing them to carts, but the attempt can never succeed. For a dog thus employed will always be a very indifferent donkey, an inever a good dog. In fact, again, the other day, a man democratized all his bees by bringing their hives into the city and carting their days next a such warehouse. The his bees by bringing their hives into the city and putting them down next a sugar warehouse. The bees, litherto as pure-minded and upright insects as one could have wished to meet in a summer's day, developed at once an unnatural aversion to labor, and a not less unnatural tendency to a reeny. Instead of winging their industrious way to the distant clover fields, and there gathering the innocent honey, they swarmed in disorderly mobs upon the sucar casks next door, and crawled about with their disorders furgies whom the surrounding payer. cent hency, they swarmed in disorderly mobs upon
the sugar casks next cleer, and crawled about with
their ill-gotten burdens upon the surrounding pavement. The owner of the hives benefited inmensely
by the proximity of the saccharine deposits, but it
was at the sacrince of all moral tone in the bees
which he had tempted and which had failen. I
have often in the streets seen a cat trained to sit on
the showman's stall, while linners and canaries
housed on and off its head, examining 'ts paws,
looking into its mouth, and otherwise testing the
discipline of the little beast of prey. And I contess
that, as often as I see the exhibition, I wish that,
in assertion of the dignity of the great instincts of
nature, the cat would forget its fear and bite off an
inquisitive canary's head. It is not good for cats
that they should respect little birds, nor for little
birds that they should held cats in contempt.

We never tire of procesting against the unnatural
relations of lion and lion tamer, and of reminding
the keepers of menageries that insanct is irrepressi-

relations of 100 and 100 tamer, and of reminding the keepers of menageries that inscret is irrepressi-ble, untamable and immortal. And every now and then a 100n, tired of foolery, knocks a man into a mumoy. The last case was at 'brimingham, A lion's keeper had gone into the beast's cage to clean it, and having, as he supposed, seen the occupants safely out, set to work. As it happened, however the sliding door which divided off the two compart-cents of the case, had not follow sanyle into it, and having as he supposed seen the occupants safely out, set to work. As it happened, however the shding door which divided off the two compartments of the cage had not fallen securely into its place, and an old lion, seeing his opportunity, sprang at the opening. The door gave way, and the next instant the beast had seized his keeper. The man had a broom in his hand, but the lion cared little for that. A number of people, powerless, of course, to give assistance, were looking on; but, fortunately, there was also a professional "lion tamer" belonging to the establishment, and this man, with great courage, rushhed straight into the cage, and confronted the lion. He had in his hand a pistol loaded with blank cartridge, which he flashed in the brute's face, without making any impression upon it, and then commenced beating it upon the head with the heavily loaded handle of the whip which he carried. At first the blows were received only with roars, but at last a smashing one between the eves seemed partially to stun the lion, for it released its prey and the unfortunate keeper was at once dragged out. Now it is easy enough, after such an incident as this, to talk of lions as "savage beasts," and then to moralize over the foolhardiness of men who have grown accustomed to lions, and think that lions have, therefore, grown accustomed to them. But surely, it is much more just to the animals to remember that it is the most natural thing in the world for a flesh eating animal to spring at meat when it sees it within its reach. animal to spring at meat when it sees it within its

A young man who thought he had won the A young man who though he had a certain young widow, was asked the hand in marriage of a certain young widow, was asked by her, "What is the difference between myself and Mr. Baxley's Durham cow!" He naturally replied, "Well, I don't know." "Then," said the widow, "you had better marry the cow."—[Brocton Constitution of the company of RELIGIOUS INTELLIGENCE.

Christianity and its Effects in the South Pacific Islands.—In his book on New-Guinea, Captain Moresby takes occasion to say that "a flood of philanthropy lies ready in England and Australia to be poured on these islands," referring to the islands lying on the north and northeast Australian shores. When north and northeast Australian shores. When further on he says: "No single aboriginal in-habitant of Van Dieman's Land is alive today; the natives of Australia are perishing fast, and will soon be extinct," the use of the term "flood," though at first sight seemingly ill-chosen, appears eminently justified. Other travellers in those regions, notably Mr. A. R. Wallace and Mrs. Brassey, unite in declaring that the dying out of the aboriginal races in those islands is due to their conversion to Christianity. Whether extermination is the direct result of conversion it would be difficult to say; certain it is that the population of those islands has decreased in an extraordinary degree since the introduction of Christianity. The inhabitants of one of the New-Hebrides once numbered 12,000, to-day they scarcely number 2,000. The people of the Tonga Islands, formerly one of the most savage of the tribes of that archipelago, are now all Christians, but in 1217, there were from 40,000 at 550,000 of 1847 there were from 40,000 to 50,000 of them; now only a quarter remain. The natives them; now only a quarter remain. The of the Hervey group "have now become so civilized that all read the Bible, dress after the European fashion, etc." Still they decrease in numbers so rapidly that their total extermination seems to be but a question of time. The tion seems to be but a question of time. The Marquesas Islanders are not now a tenth of what they were thirty years ago. The Maoris of New-Zealand in 1840 numbered 100,000; in 1874 only 46,000 of them were left. The Sandwich Islanders are visibly decreasing, and the same may be said of almost every race in the South Pacific whose conversion has been brought about. "It may be asked," remarks The Pail Mall Gazette, discussing this matter, "it there is any necessary connection between "if there is any necessary connection between converting a savage tribe and exterminating it. Is the preaching of the faith to be as fatal to those who receive it as the scourging discusses brought among them by its heedless, unofficial professors? As far as evidence goes—evidence tendered by those who, if they were not above supiscion, might have been suspected of exaggerating it in the opposite direction—to receive the Word at the hands of constitution and the superior of the super Is the preaching of the faith to be as fatal one sect is nearly as destructive as receiving it at the hands of another. Mr. Wallace, indeed, gives to the members of the Reformed Church an unenviable preeminence in improving the Pacific Islanders of the face of the earth; but he himself shows that they are closely followed by those of a rival communion. One thing seems pretty clear, and that is that there will soon be few savage sheep to gather to the feld. Perhaps the unoccupied shepherds will then turn their attention to some of their own counrymen who grow wealthy and the lovely stands of the South by violating every prinaple impressed upon the minds of the externalnated aborigines.

The Rev. John W. Chadwick, in the Second The Rev. John W. Chadwick, in the Second Unitarian Church in Brooklyn, preached last Sunday on the late Pr. Orville Dewey. He said that he was a representative man—representative of the development of Unitarian ideas from the strictest form which they could bear and still be Unitarian to the most liberal that can be entertained by men who are willing to regard thereselves and to be regarded as either Unitarians or Christians, and also of the increasing liberality and rationality of the Unitarian development from first to last, as well as its dual faith in God and man, with the coof its dual faith in God and man, with the co-ordinate Lope of an immortal life. Further or he said: "Human nature did not fascinate him more than human life. Mea's farming and ailding and trading, their marrying and housekeeping, their sorrowing and dying, he feit the pathos of it all, and the educative force inherent in the homeliest tasks, the sadforce inherent in the homelest tasks, the sad-dest losses, the most lamentable sins. But great as was his faith in man, his faith in God was not impaired by it in the least degree. I would say of him as Novalis said of Spinoza: 'He was a Cod-intoxicated man'—but that the agure is suggestive of a less rational emotion than was possible for one so simple and so selfrestrained. And it seems to me that the God-side of his religion was as calmly reasoned, as consistent, as legitimate in its sphere as the consistent, as legitimate in its sphere as the man side. We have had among us no other man wide such capacity for awe and reverence and adoration. When I am told that prayer is a survival of the past which has no logical standing room in any scheme of rational religion. I think of this man's hushed and tender lifting of his face and voice and mind and heart to the Eternal One, and I know that he was right, and that those who cannot worship, was right, and that those who cannot worship, cannot pray, have arred themselves in some miserable literalness of thought and phrase which will not long entangle and impede the spiritual motion of any simple, natural and

regard whatever to the public weal; ballots sometimes, served out like fixed amountain sometimes, served out like fixed amemation and dropped into the box at the word of command with a kind of military poide in not caring what they contain provided they come from the proper quarter; a Mayor who will go into a liquor-dealers' convention and publicly boxst of his having been brought up on whiskey; a numicipal chief whose sworn duty it is to enforce law, seeking to 'regulate' an in iquity which he is under legal obligation to supless and lawless intany in open day; dago dens and low varieties visited, and often crowded, by hundreds and thousands of young crowded, by hundreds and thousands of young men and young women (1,18) actually counted as entering one of these vile establishments on one evening between the hours of 7 and 12 p.m.); 4,000 places for the sale of liquor, i. e., more saloons than lamp-posts—fifteen miles of solid grog-shops; liquors sold to minors in flagrant violation of law, and boys and girls found drunk in the street; a Sabbath that, in some portions of the city is a kind of high carnival, where men and women trample on everything sacred with defiant and insolent scoff; over 70,000 children between the ages of six and twenty-one without any religious instruction whatever; the majority of crime in the city committed by minors, criminal classes the city committed by minors, criminal classes controlling the juries and packing them to their purpose." Dr. Johnson, it may be here remarked, is the clergyman whose two-column letters in the Chicago newspapers against the theatre attracted recently such universal atten-

"It is one of the Padishah's privileges," says The London Telegraph, "to provide, from year to year, at the season of the great annual pil-grimage to Mecca, a costly black silken carpet, which serves as a covering for the sacred Kaaba. Down to the year 1840 this privilege had been exclusively exercised by the Osmanli Sultans, but at that time it was deemed expedi-Suffans, but at that time it was deemed expedient to concede a similar right to the Viceroy of Egypt, with a reservation to the effect that the Turkish carpet should be spread out over the castern end of the holy stone, while that supplied by the Viceroy should be used to veil its western extremity. This ceremony invariably takes place in the presence of a numerous gathering of indexing who hall its canadation, with ering of pilgrims, who hall its completion with joyful outeries. Upon the last occasion of its performance, however, the Sultan's carpet sustained severe damage through the carelessness of the attendant mollahs, who handled it so roughly while spreading it out that they all but tore it in half. All present were panicbut tore it in half. All present were panie-stricken by so untoward an accident, regarded throughout Islam as ominous of heavy calamity to either the Ottoman Em; ire or the reigning Sultan. It appears that the carpet forwarded to Mecca in 1876 by Sultan Abdul Aziz, just as it was about to be laid upen the Kaaba, was found to have suffered a slight rent; and sure enough a few months later that unfortunate monarch perished by violence. On this coinci-dence, doubtless, were founded the apprehen-sions aroused in the bosom of the Faichful by sions aroused in the bosom of the Faithful by the mishap that betel Abdul Hamid's offering the other day; and we presume that, per contra, the immunity from injury enjoyed by the Khedive's carpet on the occasion in ques-tion may be interpreted as of good augury to the Egyptian realm, and the present occupant of the Vice-regal throne." The Rev. Mr. Hall, the rector of Shirland in

Derbyshire, has always protested against the provisions of the English Burials Act. Not long ago when the first person was buried in his churchyard under the new act, he refused to enter the burial in the register as required by the new rules. The case was taken to the High Court of Justice, and as the judges re-marked, the Vicar litigated the matter at every stage of it. When at length, in spite of the Vicar's pertinacious opposition, the mandamus

of the Court was issued ordering him to register the burial, Mr. Hall hit upon a new device—he avoided compliance personally by allowing the entry to be used by another clergyman. In it-self the matter is trivial enough, for no one would be injured by the cutry being made in would be injured by the cutry being made in the book by another hand; but the judges who had pronounced the decree were not satisfied with constructive obedience to the Court's order; and the Rector of Shirland has now to determine whether he will obey or suffer the consequences of attachment. At any rate he will now have a favorable opportunity of suffer-ing a mild martyrdom for his convictions.

In a recent volume on "Germany Present and Past," Baring-Gould devotes a chapter to the consideration of the religious condition of that country. He presents some startling figures that country. He presents some startling figures to prove the decline of religious feeling among the protest-ant population of the Empire. In Hamburg, with a population of 150,000, there are but five parish churches; and, of its peeple, 147,000 "pay no manner of worship to their God." In Berlin there are 630,000 Protestants. Of these only 2 per cent (11,900) attend church on Sundays, and among them nearly 3,000 "go to the dom merely for a musical treat," leaving only about 9,000 real worshippers. The religious indifference of the people appears also in the fact that out of 23,969 burials, only 3,777, or less than 15 per cent, were attended 3.777, or less than 15 per cent, were attended with a religious service. The church attendance of the Protestants in Darmstadt is only 3.3 per cent of their number, and 34.5 per cent of their marriages are without any religious service. In Geneva, the original seat of Calcinism pow a city of 25,000 souls at the only vinism, now a city of 25,000 souls, at the only Sunday service held there, the congregation numbered only 200 females and 23 males. In Baden, with 491,000 Protestants, there were, in 1876, only six candidates for the ministry. Throughout Germany on y fourteen out of one hundred persons attend any kind of religious service. And in a large number of places mentioned by Baring-Gould the number of marriages and of burials which are performed without any recognition of even the forms of Christianity ranges all the way from 30 to 60 "Bernhard Merkel, a citizen of Bohemia,"

The Evangelical Christendom says, "left the Roman Catholic Church September 3, 1880, and joined the Baptists. This fact was duly and formally registered. October 11 of the same year a daughter was born to him, and the same year a daughter was born to him, and the birth was registered by the authorities. The Roman Catholic Bishop of Koniggratz now claims it as a right to baptize this infant; and the Government at Vienna has decided that the parents are to be compelled to yield to the bishop's will. The argument of the Government is, that, according to the Austrian law, every child must, from its seventh to its four-teenth year, receive some kind of religious instructions consequently no child can be imstruction; consequently no child can be un-denominational (confessionless, as the legal term is). The parents of the infant having for-merly belonged to the Roman Catholic Church, the child, on reaching its seventh year, will have to be taught religion by the Romish priest. Consequently, so the argument is dragged on, the baby (now sixteen months old) must at once, within the next fourteen days, be baptized by the priest."

Mr. William G. Molin, of the Pennsylvania Hospital, Philadelphia, has presented to the Moravian Church of Bethlehem his entire col-Moravian Church of Bethlehem his entire collection, consisting of about 1,200 volumes of works relating to the Moravian Church. It is said to be the most complete and valuable library of this kind in this country, and the only foreign library of Moravian literature that surpasses it is the one in the archives of the church at Hernhut, in Saxony. By far the most valuable part of it consists of antiquarian works, which relate to the history of Bohemia and Moravia, of John Huss and the Hussites, and of the Bohemian and Moravian brethren. In the deed of gift Mr. Molin has named three directors, who are to have charge of the library, namely, Bishop Edmund De Schweinitz, Professor Edwin G. Klose, of the Theological Seminary, and Robert Rau, of the Board of Trustees of the Moravian Church at Bethleof Trustees of the Moravian Church at Bethle

Count Campello has recently published an antebiography in which the former Canon of the Vatican Basilica gives his reasons for leavthe Vatican Basilica gives his reasons for leaving the Church of Rome. They appear to be that he was very unwillingly made a priest in the first instance, for family reasons. That he tried to be zealous, but found zeal at a discount. That there was one work into which he put his whole heart, and that was the night school. That his enemies succeeded in ousting him from that work, and stopping it. That the dogma of the Infallibility, and the intrigues by which it was brought about, disgusted him. That he tried to introduce democratic reform into the Papace, and failed. That he broke Dr. Herrick Johnson, of the Fourth Presby-terian Charch of Chicago, thus summarizes the condition of things in that city: "Politics seized by unprincipled aspirants for place and power; official patromage disnepsed with abandoned, and who are content to mourn in abandoned, and who are content to month in secret over what they cannot cure, and who never will come out, just because they are too timid. Count Campello gives the reader to understand that these people exist in consider-able numbers and he gives them the name of "hermits." Count Campello makes no contri-bution whatever to the ecclesiastical or theological Roman controversy.

A church was organized in Chicago two weeks ago by a company of Socialists, who call themselves "Self-savers." The church will welcome persons of any creed or no creed, ad will seek to reconstruct society on a social-

Easter this year, a writer in Notes and Queries states, will be kept on the anniversary of the day on which the resurrection actually occurred.

Bishop Wilberforce, it is said, never felt a hvely interest in theology. He had more hear; for ecclesiastical administration.

Five of the Rev. Mr. Miln's discourses have been published by a Chicago house, and are said to have met with a large sale.

The new journal called The Anti-Christian has appeared at Calcutta since Joseph Cook's recent visit to India.

CUERENT RELIGIOUS OPINION.

CURRENT RELIGIOUS OPINION.

The measures adopted by "evangelists," so-called, have a look not seltom of a subtly Simonizing spirit on their part. These men do not seek to buy the power of the Holy Ghost. But they do use expedients of spiritual manifestation much in the manner of the magician. What Simon Magus wanted was apparently to possess one more trick, a master trick, in the art that he practised. He expected to add to the resources of his sorcery. He desired more power, and here was a way, he thought to get it. Simon Magus, indeed, perhaps wanted power for the sake of something beyond power; that is, gain, but to some among revivalists there is a temptation more subtle, as less sordial. These men—not all the revivalists, not most, I imply no estimate of the propertionate number, but some—love power for power's sake. They are fond, unconsciously, of temp seen in the capacity of thaumaturgists. They have reduced the business of religious excitation to a kind of exact science. So much preaching, so much bodily demonstration secured in getting up and sitting down of congregations—or of parts of congregations—and certain calculated results may be trusted to follow. The profession is one in which Simon Magus may sometimes, does sometimes, prosport. Success here, that is, seeming success, proves mothing for the true piety of the leader. The leader may be truly pious, but then again his picty, and this too without his knowing it himself, may be picty for the sake of power.—[Dr. Wilkinson in The Christian Union.

The Great Wall of China has been transferred to the Pacific slope. The Congress of the United States has capitulated to the Sand Lots. It has triumphantly vindicated Denis Kearney. In like degree it has depreciated the fundamental and historic ideas of American civilization. Contrary to

triumphantly vindicated Denis Kearney. In like degree it has depreciated the fundamental and historic ideas of American civilization. Contrary to the hopes we cherished a week ago that the Chinese bill might at least be amended, it has passed the liouse in the form in which it came from the Senate by a more than two-thirds majority. This it is thought will take away even the small hope which has been entertained of a veto by the President, though it is to be wished that he might interpose it even for his own reputation. In the meantime Mormona and Nihilists are permitted to come freely, and mass meetings are being held to sympathize with Jewish refugees and protest against Russian outrages.—[The Congregationalist. outrages.- [The Congregationalist.

Obsta principiis is an excellent maxim of personal conduct approved by St. Paul, "avoid the very beginnings of evil"; but it is the worst possible rule of legislation, especially of a penal character, and in legislation involving a total change of traditional policy in a special instance. The evil complained of must be shown to exist, and there has been no such demonstration in the matter of Chinese immigration.—[The Clurchman.